POPE JOAN:

OR, AN

Account

Collected out of the

ROMISH AUTHORS,

Proved to be of the

CLERGY and MEMBERS

OF THAT

CHURCH,

Before *LUTHER* left her Doctrine;

AND ALSO

Of *Romish* Authors, since *LUTHER* departed from *Rome*; testifying, that there was a SHE-POPE, who sate in that See, and Ruled the Same.

Licensed, *Jan.* 31. 1689. *Rob. Midgeley.*

LONDON, Printed for *William Miller*, at the *Gilded Acorn* in St. *Paul's* Church Yard, 1689.

Where Gentlemen and Others, may be furnished with most sorts of Acts of Parliament and other State Matters; as also Books of Divinity, Church-Government, Sermons on most Occasions, &c.

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TO THE

Right Reverend Father in God

HENRY

Lord BISHOP of

LONDON.

Right Reverend,

YOUR *Great Zeal to the Truth, and the Protestant Faith of the Church of* England (*as it is by Law Established*) *by Your opposing the late encroaching Power of the Church of* Rome, *which rowled down like a Torrent to overwhelm this Nation, hath shewn the performance of the Promise You made to God, both in Your Divine Ordination and Episcopal Consecration. This undaunted Courage of Yours, for the Gospel of Christ, has made me so bold, to prefix Your Name to Patronize this Truth, of the real Existence of a*

Woman-Pope in the See of Rome; *which, ſince many of the late* Romiſh *Writers ſince the Reformation, have endeavoured to nullifie, I prove from Ancient and Authentick Authors of their own Church, the reality of the Hiſtory.*

The late Author of a little Book, Printed in the Year 1687. *and Intituled,* The Hiſtory of Pope *Joan,* and the Whores of *Rome, writes, that* Martinus Polonus *was the firſt broacher of this Fable, as he terms it, and that for above four hundred Years, after the time of this She-Pope, no Author ever mentioned it, both which I prove falſe; for others before* M. Polonus *writ of her, and that alſo within leſs than an hundred Years, whilſt her Memory was freſh in their Minds. I hope, Reverend Sir, Your Lordſhip will pardon this preſumption of*

YOUR

Moſt Humble Servant,

R. W.

A

True and Faithful ACCOUNT

OF

POPE JOAN.

Collected out of

ROMISH AUTHORS,

Proved to be of the Clergy and Members of that CHURCH, before *LUTHER* left her Doctrine; and also of *Romish* Authors, since *LUTHER* departed from *ROME*; testifying that there was a She-Pope, who sate in that See, and Ruled the Same.

I. *Vithprandus* Bishop of *Cremonia*, a great Historian, who wrote the Histories of his own time, amongst other Affairs mentions that a Woman sate as Pope in the See of *Rome*, and was Elected a Man, and was named *John*; from whence *Trithemius*, taking an occasion to write of the same Woman-

I. Luithprand *lived* An. 9

Vide Trith mium in vi Luithprand

man-Pope, mentions her in the Life of this Reverend Author. Note, that he flouriſhed about the year of Chriſt, 937.

II. *Marianus Scotus*, a Monk of the Abbey of *Fulden*, a great Chronicler, and of the *Benedictine* Order, and one by whom themſelves have daigned to Govern themſelves, in the dating of their Counſels. This Author ſaith, That in the year 854. *Leo* the Fourth, (then Pope of *Rome*) died on the Firſt of *May*, and after him ſucceeded *Johannes Mulier*, John *the Woman*, for the ſpace of two years, five Months, and four Days. Now it is to be noted, he wrote as others before him had done, who lived in the ſame Abbey, and ſo took it out from the Records, for he was brought up in this Abbey of *Fulden*, wherein this *Joan* the She-Pope herſelf had ſometime lived. The Church of *Rome*'s Emiſſaries would fain ward this blow, by ſaying, That they have Copies of *Marianus* his Book, wherein no ſuch Words are found; but this Copy was taken out of an Ancient Manuſcript, lying in the College of St. *Bartholomew* in the City of *Francfort*, by the Command of the Biſhop of *Mentz* himſelf. *Baronius* cannot but call this *Marianus Nobilis Chronographus* a worthy Chronologer; yet he, to make this Pill ſwallow the better, (not abſolutely denying that theſe Words are not in *Marianus Scotus* his Writings) readeth theſe Words of *Marianus*, with an *Ut aſſeritur*, as it is reported, but without Author or Manuſcript, for this proof. Now

Note,

no 1074. rianus Sco- th Chron. tate 6. ad num 854. 3.

de' Philip- n Morney Baronium, nal. Tom. 1. Annum 34. im. 149.

Note, this *Marianus* was born *An.* 1028. and flouriſhed *An.* 1074. and (according to *Trithemius*) he dyed *An.* 1080.

III.

Sigibert the Abbot of *Gemblans* who flouriſhed about the Year 1100. In his diſcourſe of this ſaid Woman-*Pope*, he writes thus: The Fame (ſaith he) is, that this *John* was a Woman, who accompanied with one only Servant of hers, by whom ſhe was got with Child, and delivered, being Pope: And for this cauſe (ſaith *Sigibert*) is he neither named nor numbred amongſt the Popes. Now *Romaniſts* to caſt off *Sigibert*'s Authority herein, they fain he was a Schiſmatick. Secondly, that in ſome Copies there are no ſuch Words: It is known how *Romaniſts* can, and have Gelded Books, after they have Printed ſecond Copies.

Anno 110
See Sigibert
Chronico,
Annum 85
Printed a
Paris 151

The reaſon why Joan is *not* [named *amongſt th*
Popes.

IV.

Otho Biſhop of *Frizingen* in *Bavaria*, Son of *Leopold* Duke thereof, and Unkle to *Frederick* the Emperour, a great Hiſtorian; he in his ſeventh Book ſetteth down amongſt the Catalogue of Popes, and nameth this She-Pope thus: *Johannem Septimum Fœminam*, placing her in room of *John* the Seventh, not of *John* the Eight, by the common Error of Chronicles, in the number of thoſe who have born this Name, for *Rome* being aſhamed of this She-Pope (as is confeſſed by *Sigibert*) ſeveral omitted her Name, by which both the number of the *John*'s and the years of Popes Reigns are uncertain and altered.

Anno 1145
Otho Frizin
genſis, Lib.

Gothfridus

V. *Gothfridus Viturbienſis* who was publick Notary unto *Conradus* the Third, and to *Frederick* the Firſt, Emperours; he wrote an Hiſtory from the beginning of the Creation, unto Pope *Urban* the Third's days, dedicating the ſame unto that Pope. Amongſt other paſſages he ſpeaks of Pope *Joan*, writing thus: *Joanna non numeratur*, *Pope* Joan *is not Regiſtred*, whereby it is manifeſted though he ſaid little of her, he knew others had mentioned her, and heard of her, but the reaſon why ſhe was not Regiſtred, has been given by an Elder Author, and ſhall be by another, in its due time and place.

Anno 1186. Vide Gothfridum in Chron. 10 part. 20. in Catalog. Rom. Pontif.

VI. In or about the year 1214. flouriſhed *Roger Hoveden* the Hiſtorian, who in his Hiſtory of *England* (above 300 years before *Luther* fell from the Church of *Rome*) writes of Pope *Joan*, ſaying, That in her time *Ethelwolphus* then King of *England*, gave the tenth part of the Kingdom, to the Prieſts and Monks, to pray for his Soul: And that his Son *Ethelwaldus*, Married *Judith*, a Widow, who had been his Father's Wife, and his Step-mother.

Anno 1214. Vide Hoveden in Hiſt. Ang.

VII. *Martinus Polonus*, ſo called as being born in *Poland*. He by Order was a Monk, and became Biſhop of *Conſentia*. He wrote the Lives of the Emperours, and of the Popes until this time: *Bellarmine* (becauſe he wrote of Pope *Joan* amongſt the Popes) ſtileth him, *Vir Simplex*; yet as ſimple a Writer as he was, *Platina* followeth him in his Narrative of this She-Pope, *Verbatim*, ſaving only the one hath *Ut aſſeritur*, the

Anno 1250.

Vide Bellarminum de Scriptoribus Eccleſ. & Volateranum.

the other *Ut aiunt*, whereby it is plain, this Author did not invent this Relation of Pope *Joan*; but if a Fool (as *Bellarmine* ſaith) then he fulfilled the old Proverb, by Writing what he had found on Record Written before him, touching Pope *Joan*: So Children and Fools ſpeak Truth.

VIII. Anno 1296. Vide opera Johannis Pariſienſis.

John of *Paris*, of the Order of *Friars* Preachers, who flouriſhed *Anno* 1296. he likewiſe Wrote of *John* the Eighth, ſignifying ſhe was a Woman, and was Elected Pope, the People ſuppoſing her to have been a Man.

IX. Anno 1303. Vide Barlaamum.

Barlaamus Epiſcopus Hieracenſis; he wrote ſeveral Epiſtles, as well to the *Grecians* as to the *Romans*, and other Pieces, wherein he cites *Joan* the She-Pope. He flouriſhed *Anno* 1303.

X. Anno 1350. Vide Petrarchii Chron.

Francis Petrarch, a *Florentine* by Birth, and an Arch-Deacon. He lived *Anno* 1350. This Author could well diſcern between Hiſtory and a Fable, for he was (for the moſt part) trained up in the Popes own Court, and in his Chronicle he affirmeth for certain, that there had been a Woman Pope, and called her *Johannem Anglicum*, *John Engliſh*, ſaying, this was a Woman, and therefore not to be entred in the Catalogue of Popes. Adding further, that ſhe was promoted to the higheſt Honour of Prieſthood by General Election.

XI. Anno 1352. Ranulph. Ceſtrenſis, Lib. 5. Cap. 32.

Ranulphus Higdon, the *Monk* of *Cheſter*, generally called *Ceſtrenſis*; he lived about the year 1352. Amongſt other paſſages, he Wrote touching Pope *Joan*, in his Book called *Polychronicon*, wherein he gives this reaſon, why the Authors of thoſe times, would not mention Pope *Joan*, and why they omitted her, his Words being theſe, *Propter turpitudinem rei*, *For the beaſtlineſs of the matter*; as they did many other things of like Nature.

XII. Anno 1364. *See the Chron. of this* Martin *Printed* Anno 1486.

Martinus Minor, of the Order of *Friars Minorites*, in his Chronicle, (Intituled, *Flores Temporum*) declares, that when Pope *Joan* went to Conjure the Devil out of a Man who was poſſeſſed, ſhe asked the Devil, that was within him, when he would go out of him, unto whom the Devil made this return,

Papa, Pater Patrum, Papiſſa, Pandito Partum,
Et tibi tunc edam, de corpore quando recedam.

Tell me when thou wilt be delivered of a Child, and I ſhall tell thee, when I will go out of this Body.

Note that this *Martin* lived about the year (according to *Trithemius*) *Anno* 1364.

Here we have called a full Jury, even of *Romaniſts*, for if they will call them otherwiſe by the name of Heretical *Proteſtants*, as they term all Reformers, then muſt they acknowledge that *Proteſtaniſm*, is Ancienter than

Luther's

Luther's days; but note ye, that this laſt of the twelve, lived above one hundred and fourteen years before the Birth of *Luther* or *Calvin*. We will therefore pick out another Jury, and let the Church of *Rome*, have fair play, to oppoſe any, if ſhe can; for a Proteſtant, before *Luther* was able to read or oppoſe the Church of *Rome*.

XIII. Anno 1376. Vide Boccace, in Lib. ejus de claris Mulieribus, Cap. 99.

John Boccace, Scholar to *Francis Petrarch*, in his Book of Illuſtrious and Famous Women, not only deſcribeth this Pope *Joan* by Picture in her Travail, the Cardinals and Biſhops ſtanding round her inſtead of Midwives, but ſaith thus: To this Day, to continue the Memory of this Villainy, the Popes when they celebrate the Rogations with their Clergy and People, ſhun the Place where ſhe was delivered which is in the midle of their way, and ſo turn aſide, to go by the narrow Lanes.

XIV. Anno 1441. Vide Alphonſum.

Alphonſus Biſhop of *Carthagena*, Son to *Paulus Burgenſis*, flouriſhed *Anno* 1441. he ſpeaking of this *Joan* ſaith, After *Leo* the Fourth, ſucceeded *John Engliſh*. Now know that none of the *John*'s bore that name, ſave this *Joan*: Therefore if they will not acknowledge this *John* here mentioned, to be *Leo* the Fourth's Succeſſor, to wit, Pope *Joan*, they muſt take it, that he meant *John* the She-Pope, and if they acknowledge it was a Man *John Engliſh*, then was not the next *John*, who ſucceeded of that Name called *John* the

Eighth, but *John* the Ninth; for note, becauſe they will neither permit a *John*, between *Leo* the Fourth, and *Benedict* the Third, let it be either Man or Woman, this Author calling him by the Name of *John Engliſh*, teſtifies, that there was a Pope bore that Name; and none bore that Name ſave *Joan*, as is proved by all Authors already mentioned; therefore by diminiſhing Pope *Joan*, and expulſing her out of the Catalogue, ſeveral (ever ſince) naming any of the *Johns*, call the Succeſſor of that name, *John* the Eighth, *aliàs* the Ninth, *John* the Tenth, *aliàs* the Eleventh, *&c.* which Cuſtom ever ſince, amongſt their own *Romiſh* Writers, is a ſufficient proof that there has been one of that Name, and that for ſome high miſdemeanour or ſhame, they have expulſed that party out of the Catalogue, otherwiſe this doubt would never have been, to call any of the *Johns*, *John* the Twelfth, *aliàs* the Thirteenth, and yet this *John* ſtill the ſame Party.

XV. Anno 1444. Vide Deſcriptionem Johannis a Stella.

Johannes Stella, who flouriſhed in the year of our Lord 1444. wrote of this *John Engliſh*, ſaying, a Woman poſſeſſed the Chair of *Rome*, and went in Mans Apparel, and was thought to have been of the Male kind.

XVI. Anno 1449. Anton. Tit. 16. C. 1. 6. 7.

Antonius Archbiſhop of *Florence*, who lived *Anno* 1449. he ſaith, that there was placed an Effigies of Marble to continue the Memory thereof: And thereupon, he cryeth out with St. *Paul*, *O the height of the Wiſdom of God!*

how

how incomprehenſible are thy Judgments, and thy ways paſt finding out! &c.

XVII. Anno 1450. Vide Palmerum in chronico ad Annum 853.

Matthew Palmer, who flouriſhed, *Anno* 1450. He was one of the choice Men, which were at the Council, kept by *Eugenius* the Fourth, againſt the Council of *Baſil*: *John Engliſh* ſate two Years odd Months; a Woman, yet not known ſo to be, but to one of her Familiars, who lay with her: She was delivered in the time of her Papacy; and becauſe ſome reckon her not amongſt the Popes, there are no more *Johns* for her, than if ſhe had never been. Thus far *Palmer* ſpeaks of this Pope *Joan.* He lived, *Anno* 1450.

XVIII. Anno 1455. Vide Theodoricum, & librum de privilegiis & juribus Imperii.

Theodorus de Niem, Biſhop of *Ferden*, lived *Anno* 1455. He ſpeaking of this She-Pope, writes thus. *Johannes vocatus de Anglia*, &c. *John* called *Engliſh* was a Woman born at *Mentz*, ſhe ſtudied at *Athens*, going in Man's Apparel, where ſhe profited ſo well in the Arts, that coming to *Rome*, ſhe read the Liberal Sciences, and was held ſo ſufficient a Reader, that many of the better ſort became her Ordinary Hearers; afterwards, with one Conſent, ſhe was choſen Pope, and lived in the See two years and upwards; but betaking her ſelf more than before to Idleneſs, and to her Pleaſure; ſhe could not live continently, as ſhe did in her poor Eſtate, when ſhe plied her Book diligently: Whereupon, one Day, as ſhe went with the Clergy, and People of *Rome* (according to the Cuſtom of that time) in ſolemn Proceſſion,

Proceſſion, being attired in Papal manner, ſhe was delivered of her firſt begotten Son, begotten by one of her Chamber-waiters, near the Temple of Peace, which ſtands in the City, as is evident by an old Marble Image, which ſtands there to this Day, to denote ſo much in a Figure. And hereupon, it is, that when the Popes go from the *Vatican*, to St. *John Lateran*, and back again, they go not the direct way thither; but by other Streets further about; and ſo make their Journey longer. Thus much, ſaith *Theodorus de Niem.*

Note Pius *the* 5th. *removed this Image in his Papacy.*

XIX. Anno 1458. Calcocondila de rebus Turcicis Lib. 6. Pag. 98.

Laonicus Calcocondila, lived in the Year, 1458. An Hiſtorian, who wrote a large Hiſtory of *Turkiſh* Affairs, between them, and the *Chriſtians*, until the Year 1462. Amongſt other Paſſages, he names this She-Pope, as other Hiſtorians had before him, ſaying thus, *Conſtat Mulierem quandam in Pontificatum eſſe ſubnectum quia ſexus ignorabatur.* It is well known (ſaith he) that a certain Woman was made Pope, by reaſon they knew not her Sex: For all (almoſt) in the Weſtern Parts of *Italy* ſhave their Beards. Now when ſhe was Great with Child, and came abroad to ſolemnize ſome day, or to ſay Service: As ſhe was at Service, ſhe was delivered of a Child, in the ſight of all the People. Wherefore, leſt hereafter they ſhould be deceived, in like ſort, they made Trial of his Manhood, by touching, and he that toucheth, proclaim-

eth,

eth, we have a Man to our Pope. Thus much for *Caltocondila.*

XX. *M. Antonius Sabelicus*, a Man of great reckoning among the *Venetians* at *Venice*, yea one of the famous Men of his time, for good Learning; of whose Books, *Pius* the Third (who was Pope of *Rome*) professed he made as much reckoning as *Alexander* did of *Homer's Iliads. Johannes Anglius* (saith he) *huius Nominis 7. fit inde Pontifex: fuit is à Moguntia oriundus*, &c. and so names her Sex, as others before him, speaking to the same effect. He lived *Anno* 1468.

Anno 1468. Vide Trithemium de eo in script. ecclesiasticis.

XXI. *John de Turrecremata*, Cardinal of St. *Sabine*, who lived in these days, although a Cardinal, and in fair way of coming to the Papacy, especially as Cardinals generally be, he could not with-hold writing, amongst other matters, of Pope *Joan*, *viz.* of *John Englisb*, as others had done before him.

Anno 1469. Vide eum in summa de Ecclesia.

XXII. *William Brevine*, who lived in the Year 1470. In the Chapel of our Saviour (saith he) there are two or three Marble Chairs with holes in them; wherein (as I heard there) they make proof whether the Pope be a Man, or no.

Anno 1470. GulielmusBrevin in codice manuscripto de 7. Eccles. principalibus urbis Romæ.

XXIII. *Jacobus Philippus Bergomensis*, a Man well seen in Scripture, and of an excellent humane Wit, Eloquent and of good Conversation, a most famous Historiographer, as *Trithemius* reports of him; he saith, that this *John* was created

Anno 1479. Supplement. Chron. Lib. II. ad annum 858. Impress. Venetiis Anno 1486.

created Pope after *Leo*, and ſate two Years and five Months. They ſay (ſaith he) ſhe was a Woman, who went very young unto *Athens*, with a certain great Clerk, who was in love with her: And that there by hearing good Profeſſors, ſhe profited ſo much, that when ſhe came to *Rome*, ſhe had few like her in Divinity; whereupon, by her reading, diſputing, teaching, and praying, ſhe got her ſelf ſo much Favour, that upon the Death of *Leo*, ſhe was choſen Pope by common Conſent; but a while after ſhe was got with Child, by one of her Acquaintance, and delivered thereof in the time of her Papacy. For going upon a time from the *Vatican* to St. *John Laterans* in Proceſſion, between the *Coloſſes* and St. *Clements* before ſhe was aware, ſhe fell in Travel, and was delivered in the Street without the help of a Midwife; but ſhe died preſently, and was buried without any Solemnity, in the ſame place with her little one by her. Now in hatred of her filthy dealing, and for the continuing of the Memory of ſo lewd a part, the Popes to this Day when they go in Proceſſion, in reſpect of their diſlike of that place of her Travail, which was in the midſt of her way, forſaking it, do return into By-lanes, and By-ſtreets, till they have left that on their Backs; and then returning into the ſame Streets again, they go forward with their Proceſſions. And for avoiding of the like Miſchief in time to come,

come, It was Decreed, That none ſhould be Conſecrated Pope, before the younger Cardinal Deacon had tryed by touching (whilſt the Party to be Conſecrated ſate on a Cloſe-ſtool) that he was a Man. Thus far, for *Bergomenſis*, who lived *Anno* 1479.

XXIV.

Anno 1480. Vide Platinam de vitis Ponif. in vita Johannis 8vi.

Baptiſta Platina, a Man of great Underſtanding and Learning, who alſo was Library-Keeper in the *Vatican*, who be you ſure had egreſs and regreſs to thoſe Books, Manuſcripts and Records, by his Writings of the Lives of the Popes, coming to this *John* the Eighth, he ſpake thus: *John Engliſh* born at *Mentz*, got the Popedom (as is ſaid) by evil means; for he diſſembled his Sex, being a Woman indeed: And when ſhe was very young, ſhe went to *Athens* with a Scholar who was in *Love* with her; whereby hearing good Readers of all good Learning, ſhe profited ſo well, that when ſhe came to *Rome*, few fellows exceeded her Learning. Now by Reading and Diſputing Learnedly and Wittily, ſhe got ſo much Credit, that upon *Leo*'s Death, ſhe was choſen in his room (as *Martinus* writeth) by common conſent: But within a while after, ſhe proved with Child, by one of her Servants, and though ſhe carried all cloſely for a time; yet, at length as ſhe went to St. *John Laterans*, between the Theatre (called the *Coloſſes*) and St. *Clements*, ſhe fell in Travail, and was delivered of a Child, and dyed on the place, being Buried without

Note this Martin *was* Polonus.

any Solemnity, &c. This *Platina* lived in the Year 1480.

Now Note, here be two Juries, to prove that there was a Woman-Pope, ſate in *Rome*, who ruled that Church, all of whom Wrote hereof before *Lutheraniſm* or *Calviniſm* ſtarted up; for by Hiſtory you will find *Luther* was born *Anno Chriſti* 1483. Yet as we have found ſufficient proof for our purpoſe hitherto, let us endeavour to pick out a third Jury, to prove the Matter of Fact, before *Luther* or *Calvin* began to leave the Church of *Rome*.

Three Ancient Records before Luther's days.

XXIV.

XXV.

XXVI.

Epiſtola Pariſienſis, Oxonienſis, Pragenenſque Univerſitatis Romanis omnibus.

For the firſt three Teſtimonies: There are three Ancient Records, in three Famous Univerſities, and have been ſearched by Famous Men of Learning: Firſt in *Oxford*, the Second in *Paris*, the Third in *Prague*, where you may read theſe Words concording together, *Johannes Succeſſor Leonis 4ti. circa An.* 854. *& ſedit Annis duobus & menſibus quinque; fœmina fuit & in Papatu impregnata, This is* John *the Succeſſor of* Leo *the Fourth, who ſate two Years five Months, was a Woman, and in her Popedom was begot with Child*; all before *Luther*'s time, and all then to *Lutherans*, *Huſſites*, &c. Enemies, or to ſuch like profeſſing the Goſpel. Copies out of theſe three Univerſities have been taken, and entred in *Bibliotheca Cottonienſi & cum Uſhero Primat. Hiberniæ*: Beſides theſe three

XXVII. Anno 1486. Records, *Baptiſta Mantuan*, who is by *Trithemius*

Trithemius commended for a great Divine, and for an excellent Philoſopher; alſo for a Famous Poet, the only Man in all *Italy*, for his time. This *Mantuan*, hath this ſtory in his Deſcription of Hell, and of what manner of Perſons be there: he runs on thus,

Hic pendebat, adhuc Sexum mentita virilem
Fœmina, cui triplici Phrygiam diademate Mitram
Et tollebat Apex, & pontificalis adulter.

Mantuan. Tom. 3. Lib. 3.

In *Engliſh* thus:

Here hangs in habit of a Man,
A Woman-Pope of Rome;
And by her hangs the Adulterer,
The Cauſe of this their Doom.

This *Mantuan* lived *Anno* 1486.

XXVIII. *Baptiſta Fulgoſus*, Duke of *Genoa*, a Noble and a Learned Man; he Wrote that *John* the Eighth, was found out to be a Woman, after ſhe had been Pope, and ruled the See of *Rome* two Years, and odd Months.

Anno 1488. *See* Allen Cap. 5. *of his defence of* Seminaries.

XXIX. *Hartmannus Schedel*, a Doctor of Phyſick, yet not ignorant of Holy Scriptures, a very witty and well ſpoken Man (as *Trithemius* ſaith) he uſeth the ſame Words as *Platina* doth, touching Pope *Joan*, and (to imprint the matter deeper in the Reader's Memory) he ſets her Picture in his Book, with a Child in her Arms. This *Schedel*

Anno 1491. Vide Hartmannum Schedel in vita Johannis 8vi.

was born at *Norimberg*, was Student at *Padua*, where he was created Doctor of Phyſick, by the great *Mathiolus*; he was an Enemy to *John Huſſe*, and Wrote a Book againſt his Doctrine; ſo that ſure his Teſtimony will be approved by *Romaniſts*.

XXX. Anno 1492. Faſciculus Temporum Ætatis 6. ad An. 854.

Wernerus Rollewinck, who is reckoned by *Paulus Langius* amongſt the Famous Scholars of the Order of *Carthuſians*; alſo commended by *Trithemius*; he was the Author of *Faſciculus Temporum*, generally called *Carthuſianus*, a Man of Learning and Devotion, his Words be theſe, touching Pope *Joan*, *Iſte Johannes Anglicus cognomine, ſed Natione Moguntinus*, &c. This *John* by Sirname, *Engliſh*, by his Country, of *Mentz*, is reported to have ſat as Pope about this time, and ſhe was a Woman, but went in Man's Apparel; ſhe profited ſo well in Divinity, that ſhe had no Fellow, and ſo was choſen to be Pope; but after a while being got with Child, as ſhe went in Publick Proceſſion, ſhe was delivered thereof, and dyed: And this ſeems to be the Sixth Pope, which to this Day was called Holy and proved naught; and therefore he was plagued by God, as the reſt before him were; neither is ſhe in the Regiſter of Popes. Thus far for *Wernerus Rollewinck*.

XXXI. Anno 1500. Anthropologia Lib. 22. Pag. 503. Edit. Baſil. 1559.

Ranulphus Volateranus, an Hiſtoriographer of good Note, writeth thus, *Johannes 7. Anglicus, quem diſſimulato viri habitu dicunt fœminam alioquin doctiſſimam fuiſſe, deprehenſamque*

ſamque in via, apud St. Clementem, quando peperit; that is, John Engliſh *the Seventh of that Name, who* (as they ſay) *carried himſelf like a Man, when as indeed, ſhe was a notable well Learned Woman, and diſcovery ſo to be, by her delivery of a Child, in the way near to St.* Clements.

XXII. Anno 1503. Vide Naucle-rum in Chron.

Johannes Nauclerus, in his Chronicle, amongſt other things ſpeaking of this *John*, ſaith, ſhe went in Women's Apparel, diſguiſed, ſhe came to great Learning, by which ſhe came to be preferred to the Papacy; and was delivered in her Proceſſion, in the way to St. *Clements*. This *Nauclerus* Wrote a Chronicle from the Creation, *ad Annum* 1505.

XXXIII. Anno. Jo. Trithemius in Chron. Monaſterii Hirſaugienſis.

John Trithemius, Abbot of St. *Martin's* Monaſtery in *Spanheim*, an exceeding Learned Man, writeth thus: In the ſame year that Pope *Leo* dyed, *John Engliſh* ſucceeded for two Years and five Months: Some Write ſhe was a Woman, and that ſhe was known ſo to be, but to one only, by whom at length ſhe was begot with Child, and delivered thereof in the High-way; and for this cauſe, ſome would not reckon her amongſt the Popes, in diſliking her Villainous Fact. Thus *Trithemius*, with whom in Subſtance, agreeth *Sabelicus*.

XXXIV. Anno 1506.

Albertus Krantius, aliàs *Chrantzius*, ſometime Dean of *Hambourg*, lived *Anno* 1506. who was a Famous Hiſtoriographer, as *Pontanus*

tanus ſaith; he mentioneth this *John*, alias *Joan*, to be a She-Pope, after this manner: *John Engliſh*, a Woman of *Mentz*, diſſembled her Sex, and being of quick Wit, and glib Tongue, and one who could ſpeak very Scholaſtick, ſhe won the Hearts of all Men, that ſhe got the Papacy, no Man knowing any other, but that ſhe was a Man, ſave one of her Servants, who after her Election, got her with Child; they Write ſhe was delivered near the *Coloſſes*, &c. This *Chrantzius* was by Birth a *German*.

Metrop. Lib. 2. Edit. Colon. 1574. & Francofurt. 1590.

XXXV. *Cælius Rhodeginus* an Hiſtorian, and a great Philoſopher; he alſo in his Hiſtory mentions this She-Pope ſucceeding *Leo*, ſitting two Years and more, being begot with Child by her Menial Servant, and delivered of a Child, &c. He flouriſhed about the Year 1506.

Anno 1506. Vide Cælium Rhodeginum in Lib. 14.

XXXVI. *Johannes Laziardus* who flouriſhed in theſe days, writeth thus: *Johannes Anglicus in Cathedra ſedit annis duobus, menſibus ſeptem, quatuor diebus. Hic, ut fertur, fœmina fuit*, &c. John Engliſh, *ſat in St.* Peter's *Chair two Years ſeven Months and four Days. This, as report goeth, was a Woman*, &c.

Anno 1510. Epitom. Hiſt. Univerſalis Cap. 111.

XXXVII. *Achilles Gaſſarus* in his Epitome of all Hiſtories and Chronicles, collected out of the beſt Hiſtoriographers, hath theſe Words: *Johannes Octavus, nomine Anglicus, officio Papa, ſexu tamen fœmina, ſedit Annos duos & Menſes*

Anno 1511. Achilles Gaſſarus in Epit. Hiſtor. & Impreſſion. Antwerp. 1536.

Menſes 6. Turpiſſime, &c. *John the Eighth; Anlicus, ſate ſhamefully as Pope, two Years, ſix Months*, &c.

Raviſus Textor ſpeaks thus of this She-Pope, ſaying, It is a thing well known by the Chronicles, and Written by our Anceſtors, that *John Engliſh* from her youth up, carried her ſelf as though ſhe had been a Man, and at length, by I know not what deſtiny, certainly by very great luck, ſhe became Pope, and ſate about two Years after *Leo* the Fourth, and no Body knew her Cozenage till ſhe was with Child by one of her Menial Servants, and delivered thereof, &c. XXXVIII. Anno 1512. In officina Tit. Mulieris virilem habitum mentitæ.

Now Note, theſe Thirty eight Witneſſes for Pope *Joan*, lived ſome many Hundreds of Years before the Birth of *Luther*, and Wrote hereof: Others lived and wrote before *Luther* fell from the Doctrine of the Church of *Rome*. For Note alſo, that *Luther* fell not from the Doctrine of *Rome*, until the Year of Chriſt, 1517. as can be proved by general Hiſtories Papiſtical, as well as Proteſtant. Many more Authors could be cited, but theſe being proper for our purpoſe, as being before *Luther*'s Declaration againſt *Rome*, and they all of the *Romiſh* Faith themſelves, who be Teſtifiers of this accident befalling the Church of *Rome*; I hope it cannot be called an Heretical Proteſtant Invention; and if Heretical, then they may thank their own

own Church, for giving Proteſtants this Information, moſt of theſe Writers or Authors being of their own Clergy, the reſt of their own Religion; if otherwiſe, then muſt not *Romaniſt* hereafter ſay to the Proteſtants, *Where was your Religion, before* Luther *fell from the Church of* Rome.

XXXIX. Now to ſhew farther, many Years after *Luther* fell from the Church of *Rome*, there remained in *Rome* an old Statue repreſenting a Woman and her Child, which had been ſet up in a corner of the Street, that they might ſhun that place ever after in their Proceſſions: This Statue remained until the Papacy of *Pius Quintus*, who removed the ſame, and ſo caſt it into *Tiber*, not for that it diſgraced or incumbred the Street, but *Ut memoriam Hiſtoriæ illius aboleret, That he might extinguiſh the Memory of that ſhameful act.* This is witneſſed not only by ſome Travellers, who were at that time in *Rome* in *Pius* his days, but by their dear (Father, and Holy Son of that Mother *Rome*) *Elias Haſſen Muller*, of the *Ignatian* Society: So that although *Pius Quintus* thought to drown this Narration and Hiſtory, by caſting the Statue into *Tiber*; *Elias* hath revived it by this Teſtimony.

Hiſtoria Jeſuitici ordinis Cap. 10. de Jeſuitarum Patre & Matre.

XL. There were alſo other Figures in Memory of this Pope *Joan*, remaining after this Statue was demoliſhed by *Pius Quintus*; to wit, that Ancient Painting in *Sienna*, till it was

De temporibus mundi, ætate 6. vel Lib. Chronicorum cum figuris & imaginis, &c.

defaced

defaced by *Baronius* the Cardinal's means and ſuit; alſo a Picture with a Child in this *Joans* Arms, in two Impreſſions. The firſt, *Anno* 1494. the other *Anno* 1495. both before *Luther* Preached.

John Pannonius giveth theſe Reaſons why they have left of groping the Popes over a hollow ſtool, as is already mentioned; as may appear by theſe his Verſes, XLI. Vide Pannonium.

Non poterat quiſquam reſerantes æthera claves
Non exploratis ſumere Teſticulis.
Cur igitur noſtro nos hic jam tempore ceſſat,
Ante probat ſeſe quilibet eſſe Marem.

But for Modeſty's ſake we ſhall tranſlate only the two laſt of theſe:

Howhapneth that this groping then is us'd no more,
Becauſe each one do try himſelf to be a Man before.

For further proof of the certainty of a She-Pope, hearken unto *Alonſo Venero*; ſpeaking of the unhappineſs of theſe times, ſaith thus: What greater Evil, than a Woman (by her ſubtilty and worldly learning, diſſembling her Sex and Nature) to Uſurp the Pontifical Seat of Chriſt. XLII. Vide *Author in his* Enchiridion *of times.*

John Pineda a Friar, ſaith thus: This deed (ſaith he) cauſeth much admiration, that a Woman did dare to be the Vicar of God, ſince the Holy Virgin *Mary* for being a Woman, is held irregular for any Eccleſiaſtical Act, or Holy Government whatſoever, *&c.* XLIII. Vide Author Par. 3. Lib 18. Cap. 23. 6.

In the *Spaniſh* Chronicle you may find (as *Don Rodrigo Sanches* Biſhop of *Palencia* XLIV. Hiſtor. Hiſpan.

faith, ſpeaking of *Don Alonſo* the Third:) In his time, at *Rome* ſate *Leo* the Fourth, *John* the Eighth, *Benedict* the Third, and *Nicholas* the Firſt.

XLV. Vide Authorem in vitis Imperatorum & in ſilva variarum lectionum.

Pero Mexia ſpeaketh thus of *John* the Eighth: There is none almoſt (ſaith he) but knoweth and hath read that there was a Woman-Pope, which went in Man's Apparel; but becauſe all Men know not how this hapned, and for that it was one of the moſt wonderful Chances that ever hapned in the World; I will here declare as in Faithful Authors I find it Written: And then he runs on, telling you as other of theſe Authors have more or leſs already mentioned; ſpeaking of the Statue, and of the cauſe of placing it firſt up at *Rome*.

Many more could be brought for proof hereof, as the Writings of *Charanza*, of *John Lucidus*, of *Charles Molinæus*, of *Funcius* and divers others; but this may ſuffice any Man of Reaſon, that theſe Teſtimonies by theſe Authors averred, were not Proteſtants Inventions.

Theſe Books following are printed for, and ſold by *William Miller*, at the *Gilded Acron* in St. *Paul's* Church-yard, near the little North Door.

Juvenal with Cuts, by Sir *Robert Stapylton*, Knight. *fol.*

Elton on the *Coloſſians*. *fol.*

D'ewes

D'ewes Journal of Queen *Elizabeth. fol.*

Davenant's Works. *fol.*

Biſhop *Wilkins*'s *Univerſal Character, fol.*

Charas Pharmacopaia. fol.

Davis Hiſtory of *Carriby-Iſlands. fol.*

Knowledge and Practice: Or, A plain Diſcourſe of the Chief Things neceſſary to be known, believed, and practiſed, in order to Salvation. Uſeful for Private Families. The Third Edition reviſed and corrected, by *Samuel Cradock* B. D. Rector of *North Cadbury* in *Somerſetſhire*. 4o.

Emblems Divine, Moral, Natural and Hiſtorical. Expreſſed in Sculpture, and applied to the ſeveral Ages, Occaſions, and Conditions of the Life of Man. By a Perſon of Quality.

The *Chriſtian Monitor*, earneſtly and compaſſionately perſwading Sinners unto true and timely Repentance, by the ſerious view of the ſeven following weighty conſiderations. 1. The ſtupendious love of God unto Man in Chriſt Jeſus. 2. The great danger of *Deſpair*, and greater of *Preſumption*. 3. The ſweetneſs, eaſineſs and pleaſantneſs of the ways of God. 4. The falſhood and flattery of the ways of Sin. 5. The ſafe, joyful and bleſſed ſtate of the Righteous. 6. The dangerous and moſt deplorable ſtate of the Wicked. 7. The ſhortneſs and uncertainty of Life, terrours and amazements of an unprepared Death, and Eternity of puniſhments after Death. Generally uſeful for all Private Families. By *Tho. Fettiplace, Dom. Pet. Cant.*

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Templum Muſicum, or the Muſical Synopſis. *Oct.*

The famous Game of Cheſs-play. *Oct.*

Shelton's *Tachygraphia, Lat. Oct.*

Art of Spelling or Child's Bible. *Oct.*

Vines

Vines on the Sacrament. *Oct.*

Clarkes Looking-glass for Persecutors. *Oct.*

Ward, The Nature of Wit, Wisdom and Folly. *Oct.*

Clark, About Comfort which God's Children have, or at the least earnestly desire and long after whilst they are in this World, together with the obstructions of comfort, and the removal of them. *duod.*

Jeoffry's New-years Gift. *duod.*

Staphorst Officina Chymica Londinensis. duod.

English Dictionary, or Expositor, the twelfth Edition, Revised and Enlarged, by *S. C. duod.*

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FINIS.